



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

which are bound to lead to further wars and perhaps to the downfall of our civilization?

G. SPILLER,  
*Secretary of the International  
Union of Ethical Societies.*

## Fundamental Cause of War.

By Dr. J. Ingram Bryan.\*

"There's na't so queer as folk." In this homely saying, so well known among all English-speaking peoples, lies the cause of every quarrel and bloody fray that has stained the history of man. There is no doubt that the brain of man, great and brilliant as have been its attainments and achievements, is still comparatively undeveloped and imperfect—as yet in its infancy, in fact—hence the imperfection of human relationships. Carlyle was something more than cynical when he declared that England was composed of forty millions of people, mostly fools. A similar sentiment and proportion applies still to all mankind with a few individual exceptions.

Although the human mind has shown a marvelous advancement on the ancient days of horror—infanticide, fratricide, savage orgies, clan wars, and civil strife—it is apparently not yet beyond the settlement of disputes by wholesale slaughter of men. The premium placed upon unintelligence is in some respects as popular as ever. And how could it well be otherwise? The innocent infant mind is brought up on gollywogs and all sorts of hideous animal and human absurdities, which naturally retard the intelligence of adolescence. The nature of our amusements, sports, and recreations generally has in modern times largely partaken of the inanity of the Sunday illustrated supplement, and the natural result is the tango, dare-devil feats of rock-climbing and air-tricks, while our highest ideal of martyrdom is to be frozen to death in the useless attempt to find what is at the poles. The greatest literary triumph of recent years has been Peter Pan; and, in poetry, an elaborate rime of a delirious sailor. People today have arrived at so unique a state of mental proficiency that they will spend millions to send men to the new immortality of the Arctic regions and then turn to collecting other millions the world over to keep from starvation the families of the countless men killed in a war not of their own causing. Nations hesitate not to kill their subjects by the million, and subjects themselves fear not to slay themselves and others in equally appalling numbers by vice, intemperance, disease, and innumerable other forms of folly. Surely no further evidence is needed to prove that the folly of war is the folly of despising intelligence.

But in addition to the abundant evidence of unintelligence at our disposal, we have the further evidence of personal experience. Who is there among us that does not know the daily difficulty of trying to get on with people and keep on good terms with one's neighbor? How often our experience is that all we can say of others is that they are queer. How many there are

everywhere who have had the experience of being introduced to persons who never afterwards recognized them? In this alone there is seed sufficient for any war. Indeed, what an alarming proportion of so-called friendship is *interested*! And how readily the most inveterate enemy is turned into a friend for interested reasons—and with public approval! The question of love and honesty does not appear to enter into the matter of many a human relationship. What is more, the public dislikes frankness and candor, and puts a premium on deceit. Do not these facts show beyond a doubt that the human mind has not yet reached that state where war is impossible?

And it is just here that the peacemakers fall into a great mistake. Those engaged in that laudable campaign almost invariably appeal to reason—a wholly useless procedure, seeing that war is never based on reason. The appeal to reason has no effect on persons responsible for war. Just as little use is it to appeal to sentiment and humanity, for cruelty and inanity usually go together. And the danger is increased beyond measure when international disputes are left in the hands of a few.

Though what has been said may appear to take a pessimistic view of the situation, it is not intended to be so; for, think of the changes for the better that had taken place during the last hundred years! These have been nothing short of marvelous. A century ago the spirit of hate reigned between most of the nations of Europe, and even between the English-speaking peoples themselves. Today people have at least given up fighting among themselves, though the examples of Ulster and Mexico leave the hope somewhat uncertain; but, on the whole, it can be said with truth that the cause of peace has made remarkable progress. Not least among the evidences of this is the decline of bigotry and persecution in religion. There is not the least doubt that the whole human race has advanced in this respect, and that this advance has been due largely to a more enlightened moral and spiritual education. *It is to education, therefore, that the world must look for the elimination of war.* It has been by education that we have done away with civil strife, obliging all disputants to come to terms before the courts; and by education, too, the nations will be brought to bring their international disputes before an international tribunal. But this means that more emphasis will have to be laid on the education of moral reason. We should begin with the children, and emphasize the training of social reason up to manhood and womanhood. Above all, we should cultivate the habit of welcoming reproof of nonsense. Nonsense may be amusing, but it ceases to be a diversion when, in the seats of the mighty, it plunges multitudes into bloody ruin!

TOKYO, JAPAN, January, 1915.

## A Word of Cheer.

Some Thoughts on the Present Crisis.

By H. S. Perris, M. A.\*

This winter has been a sad one for the workers for human progress. It is bitter to be laid low by a devastating illness at a time when so much good work was

\* Dr. J. Ingram Bryan is a professor in the Meiji University and the Imperial Naval College at Tokyo. He is also editor of the *Japan Magazine* and a well-known contributor to leading British and American journals, besides being Japan correspondent of the *London Morning Post* and the *New York Evening Post*.

\*Of London, England, secretary of the British Peace Centenary Committee, formerly secretary of the British National Peace Council, and author of "Pax Britannica."